

M1595
Wednesday, May 28, 1969
Santa Cruz
Open Meeting

Mr. Nyland: [baby cries] That's a good beginning. We'll talk tonight about Gurdjieff, announcing it. We call it simply a 'discussion.' Maybe it will be a little bit of a one-sided discussion, but if there are any particular questions, of course it would be useful; because knowing what the question is in an audience, one has a central point to which one can direct an answer and there is a certain rapport because of that. So, don't hesitate if you want to ask questions.

But I would like to say a few things first as an introduction, because some of you may not be familiar with Gurdjieff or the ideas of Gurdjieff—philosophy—or even with Gurdjieff as a person. Maybe...

Huh? [hears echo of his own voice] It sounds funny. [laughter] Huh? Maybe it's the first sentence. [laughter] I don't think so. I don't believe it. Huh? I don't really know. Huh?

Person 1: --[inaudible]-- Yes, that's true.

Mr. Nyland: Deliver me from all evil.

Person 1: Yes. --[inaudible]-- Here.

Mr. Nyland: No. It's amazing to hear your own voice in a certain way.

Can you hear me in the back there? Because I'll be glad to speak a little louder, and if you don't—that I go off into soft tones—please remind me.

Yeah?

Person 2: [in the back] A little louder.

Mr. Nyland: Still louder!

Person 2: Yeah.

Mr. Nyland: Oh. No, then you have to come closer. [laughter]

The question of Gurdjieff and the ideas, and what is written in All and Everything, which is the book that Gurdjieff left together with another called ‘stories about Remarkable Men,’ has to do with the possible development of Man—Man’s Consciousness and Conscience—and it is meant to give a certain method by which a certain part of one’s brain can be developed and then become a real Conscious state. He distinguishes between four different levels of consciousness, of which the first one is, of course, ordinary physical sleep; the second one is what they call a ‘waking-sleeping’ state, which also sometimes is called ‘unconscious’; the third level would be self-Consciousness ; and the fourth, Cosmic.

We are primarily interested in seeing what may be necessary to go from the half, waking-sleeping, state into the state of self-Consciousness. Sometimes it’s called ‘Work,’ Work on oneself in order to develop something that can start to function what we also call in an ‘Objective’ sense. And that therefore, the aim of self-Consciousness is to make out of a Man who is at the present time unconscious, a person who is Conscious and Conscientious and would have a Will. In the terminology of Gurdjieff, such a Man is called ‘harmonious,’ and that what Man is as he is on Earth, and the way he has lived and the way he has developed as long as he lives on Earth, is called really ‘one-and-a-half’ in possible development of a Man, if ‘three’ would be the ultimate of the development of a Man as he might become.

By ‘three’ is meant a development of three different kinds of functions: In the first place, a physical; the second place, an emotional; and the third place, an intellectual. This corresponds with an assumption to some extent and which is called ‘centers,’ so that Man as he is on Earth and living in his waking-sleeping state has a ‘physical’ center as it is called, he has a ‘feeling’ center, and he has an ‘intellectual’ center. The names—like ‘center’—are not very clear, because the physical center is of course the totality of the physical body. What might be a feeling center is really no center at all, but it is more or less centered in one’s solar plexus, and the rest of the feeling-attributes to that solar plexus belong to the totality of the body in certain nerve nodes which are distributed, you might say, all over the place, in different sections of the body itself. As far as the center for the intellect is concerned, it is perhaps more a center than anything else because all such mental activities that take place in the brain could be called a ‘center.’

Gurdjieff assumes, and quite rightly, that Man is only developed, as I said, ‘one-and-a-half.’ The meaning by that ... meaning for that is that he is, of course, developed physically to its

fullest extent; because he won't grow anymore, and all that is needed for the finishing up of the physical center is that a Man dies. When a Man has a feeling center, the assumption is that his feeling is only developed half, or sometimes even a little less than half; that he really does not know what is the meaning of emotions, and that in general there is a possibility which is now potential for certain people to develop their feeling center into what would be called a 'full grown' feeling body or emotional body. The name that Gurdjieff uses for that is 'Kesdjan.' And as far as the intellect is concerned, that what exists in the mind of a person sufficiently familiar with whatever his thinking apparatus is on Earth, is nothing else but the 'Do' of a certain scale, if by 'development' can be indicated ... or if 'development' can be indicated by the development of an Octave scale in which the first note—'Do'—has been struck and the rest is nonexistent.

One can quibble about these kind of things, but in general it is of course true that a Man is more or less three-fold, and also we will admit that he is not completely developed. The purpose is, now, that he starts to develop his Consciousness so that out of the mental capacity which he now possesses, by means of certain methods he will be able to develop something that at the present time does not exist. And this nonexistence of that is, for Man as he is on Earth, an unnatural ... an unnatural entity. He only exists for the facilities required by Earth to remain a Man and to be able to get around and do certain thinking processes, but the assumption is that the totality of the possibility for a Man, and which he has now potentially, is not developed well enough so that he then, if he could develop that could become a full grown intellectual center and body, and that then that body we call sometimes a 'Soul' of a Man.

Now, the purpose for wishing to develop—or rather, to become interested in these questions—is, of course, based on a realization of what Man is on Earth and his dissatisfaction with the condition in which he happens to live and as a result the condition in which he himself happens to be; and that therefore the motivation for any wish to Work on oneself has to come from the acceptance in oneself that Man is not only not complete, but has a certain aim and could have that and perhaps a certain responsibility to form those three bodies in order to become a more poised, harmonious ... or a Man who is in equilibrium.

The definition for 'Man' by Gurdjieff would be a person who can do in any circumstance in any condition, who has a definite Consciousness and Conscience, who will know what to do under any condition and who will be able to accomplish whatever he sets out to do. It means that at any one time and at any one place, such a Man should behave as a Man ought to behave.

Again, we can talk about what a Man is at the present time, also what the conditions are in which he lives, what are the results of the present civilization on Mankind as a whole; but we don't get very far by just describing how sometimes certain things are, and not very conducive even for, let's call it, 'happiness' or a certain form of satisfaction for a Man as he lives now on Earth.

The question on Earth—I have mentioned it now several times—has to do with the possibility of a development of Man away from Earth, and that in general as Man finds himself on Earth, he knows that he is bound by certain 'strings,' you might call them, which attach him to Earth; and the only time that he is free from it is at the moment of death, and when then his body dies, the assumption is that part of his life continues to exist.

The way life is considered in the Gurdjieffian system, is that life is eternal and that it exists everywhere and always and has always existed; that life is, of course, not dead and that wherever there is so-called 'death' there is no life; that you might say that there is 'no opposite' to life at all, that all that exists is the Being of life, and the nonexistence of life simply means 'nonexistence' of that life ... it has no further name; that Man as he is and as he is was born or conceived, was at that time—when he then received a certain form of life—in a certain form which started to develop into a human being, and when he has died his human form is left on Earth and life continues.

During his lifetime Man has an opportunity to try to understand the reason why he was born. A person who becomes serious about such a question will of course start to realize that he is born in certain surroundings and that apparently certain responsibilities are demanded of him, that much of the responsibility in the beginning is not his own but that gradually, because of his own wishes, he acquires more responsibilities which he tries to discharge.

Man as he is at the present time—and as we call him, 'unconscious'—does not really know that there is something wrong with him. And the two purposes which a Man who starts to question—this particular state in which he finds himself on Earth—is really that Man has two functions to fulfill: One is the reason why he happens to be born on Earth and why he happens to live here and why he has to do what he has to do; the other is that during the time when he is alive on Earth there is a possibility of understanding what might be his potentiality and that then he then could become part of an evolutionary process in which Man could free himself from Earth, and in developing that what belongs to a higher level of Being, that his life could continue

in such forms, at least for some time, again—and perhaps again and again—until finally life, as Man now is representing it in his body, could then in eternity be fused with the totality of all life existing.

Many times it is difficult to try to think about these concepts without any particular terminology of religion. But I don't want to go too far into that direction, because what counts is first the assumption that Man now lives on a certain level which belongs to the Earth and belongs to Mankind as a whole, that there are certain people who are not entirely in agreement with the fact that that is all there is to it, and that notwithstanding being born without their particular desire, that they can assume responsibility for this life as they now have to live it and then hope that during this lifetime something could develop which could become a little bit more permanent than this physical body.

This evolutionary aspect of Man presupposes that Man as he is in his life, that he is part of a totality of something existing; and whatever the concepts are that one now would like to apply as Infinity or endlessness, belongs to a concept of an all ... of certain forms we attribute to God as Omnipotence and all ... Omnipresence and Omniscience. As soon as we go in that direction—of trying to define what is a religious aspect of Gurdjieff—one has to have a certain attitude which believes that Man is on Earth for that kind of a purpose, and then must assume that there is a certain organization in the rest of the universe.

I don't want to talk about that too much now. The question remains that Man, when he is on Earth, sometimes has an idea that something ought to be done with him and by him. When Gurdjieff talks about 'Work on oneself,' he means by that, that Man is shown a certain way by which he could become Conscious; that this particular method, if he could follow it, would include for himself a dependence on that what he is himself, and perhaps what could be given to him from a higher level of Being.

One cannot free oneself from the idea that if one wants to become free from the Earth and the bondage of Earth, that you have to go to a level which is separate from it, and that level must be, in the sense of evolution, be higher than where we are at the present time.

The method involves a certain development of something that is called 'I' by Gurdjieff. It is an organic ... a special kind of faculty, Objective in its nature, which is introduced in a surrounding of subjectivity. By 'subjectivity' is meant the life of Man as it is on Earth. By 'non-subjectivity' is meant the freedom from his subjectivity; and the word 'Objectivity' being that

form of non-subjectivity, is simply used to indicate how this little 'I' should function in relation to the Man as he is. The purpose is, of course, gradually to develop one's mind and also to develop whatever there still can be developed of one's emotional body; because in that sense, then, Man could become complete, having three bodies which, in accordance with a certain Law of Three, could be fused into an entity which, when it is an entity, could go over into the Cosmic Conscious state.

Again, that is too far away for us. The development of an intellectual body should start with the realization that it has to be based on the accumulation of certain facts which are truthful, and that Man's mind as it is at the present time is not a good instrument for giving facts in an absolute sense. It is simply that whenever I happen to think about myself, that it is extremely difficult to be Objective, and that the functions of my mind remain subjective all the time. And I call this subjectivity constantly an 'interference' with certain processes partly of the mind and partly of my feeling center; so that when I see certain things or recall it as something that is in my memory and I try to describe it, I will then introduce quite often certain things which may not be entirely true and are based on that what I like or dislike and that what I associate with, and that there is no purity of intellect functioning as an intellect only.

Because, an intellect in its nature should only receive certain facts without interpretation; that, you might say, is a definition which is needed to understand why an intellect should be pure, and it is *that* kind of purity which is an equivalent of truth and it is *that* kind of truth which could help Man to become free. So, the function of the little 'I' is to endow it with the possibility of that form of truthfulness, and one says it has to receive a certain amount of knowledge which I can count on, which always will be so and never will change; with other words, which will become permanent for me so that if I want to build on that the possibility of a future development, that I then have a foundation I can stand on. The purpose for this is of course obvious: Because if I want pure intellect as facts and I want the truth about myself, I will have true self-knowledge; and with self-knowledge, if I can reach an understanding of the relationships of the different factors within myself, that then gradually there will be a solid foundation on which something else could be built. And if my interest is in building something that could become more permanent than that what is available on the Earth, then of course I have to have a foundation which is unshakable.

The second reason for that is also that when I have a mind which happens to think and

considers ordinary affairs in ordinary life, I also have a feeling which expresses itself every once in a while, and that usually a Man does not have harmony between his feeling and between what he thinks, and it is in order to eliminate this kind of a conflict. Because if there is a conflict, a Man many times doesn't know what to do. The doing of a Man, as he is active with his physical body and in general his behavior, is of course dependent on the thoughts and on the feelings he has. Aside from the fact that there's naturally a certain requirement of behavior inherent in the physical body, the greatest part of the activity of a Man as he 'does,' so-called—or whatever his activity may be in his half-conscious state on Earth—is that that what takes place in his mind and what takes place in his feeling is translated into what we call, in ordinary life, his 'will' to do.

Gurdjieff claims that when there is this conflict ... in the possibility of a conflict, that there is no certainty in a Man's activity as far as his will is concerned, and that first what has to be eliminated is the conflict between his mental functions and his feeling functions. In Gurdjieffian terms, we would call this, that it is necessary to develop a 'Consciousness' and at the same time a 'Conscience' so that they both can work together and, as it were, become 'part of each other' and only show a form to the outside world—or as expressed in the Will of a Man to become active—that sometimes his Consciousness is turned in that direction, and sometimes his Conscience. But when it is an entity, there is a growing-together of these two and then there is no further a conflict. In that sense, a Man could become much more whole and that then, when he has a Will in order to follow through on what is his thought *and* feeling, that then he will be able to become reliable and his actions would become truthful.

The question of Work, now, is how to change one's mind into a pure intellectual function; and how to deepen one's feeling by making it deeply emotional, also *that* one can count on it. The first way—of introducing something into one's mind which could function Objectively—we simply call an 'Objective faculty'; and it is the creation of Man, if he wishes that, that he has to have a certain wish based on the realization that he wants a certain change, that the motivation must be based on that what he knows himself to be; and that he also knows that he cannot trust himself enough, and that for that reason he would like to have absolute facts for himself in order to continue in his life.

This question of doubting that one is not really equipped in ordinary life for the process of evolution, becomes of course quite fundamental. Because as long as one is satisfied in ordinary life the way it is, or if one is willing simply to make adjustments so that then one can continue to

live further, then it has no particular sense to want to Work on oneself for the purpose of developing something that only becomes operative after he dies and is away from this Earth.

The question, however, is: If one becomes interested in that as a more general problem and belonging to Man as a whole as he might be, including any possibility of fulfilling his karma or the possibility of reincarnation or the possibility of an eternal life of which Man could become part, or mystically the possibility for such a Man to fuse with the ‘totality of all life’ if one wants to call that ‘God’—whatever that may be in his own terminology—that then Man in that sense could have much more of a central point for himself on which he could rely and which could become the guiding force for himself even on Earth. And that therefore the application of this kind of a method for Man as he is on Earth; which becomes valuable to Man so that he doesn’t have to wait until he goes to heaven or that he doesn’t have to pray all the time and leaving it to God, but that there is something in Man perhaps Godlike in nature which, if Man could actually realize what he is and then could concentrate on a possibility of further development of that what is real in him—or even if he could free that what is real in him from the bondage, or the different layers of his own education and civilization—that then in reality Man could exist as he is supposed to be, and that would become a harmonious Man even if he walks on Earth.

The question is only, how long will it take, and if a person living on Earth and being affected by all conditions as they are, if he could live long enough his experience would teach him that gradually he could become Objective to himself. It would be a very long process, but it is not excluded that if a Man could live 200 or 300 ... or maybe 900 years as Methuselah, that there would be a chance that such a person could be free already on Earth. Whatever the reasons may be that Man at the present time doesn’t live that long, he has to face the fact that the lifetime that is now allotted to him and where he will die within a reasonable time—around sixty, seventy years—that during that time and those years he would have to work tremendously hard in order to overcome certain conditions that have been implanted in him as he grew up; and that even a Man wishing to be like a child when it is still unspoiled, that already quite early in his age he became spoiled and that gradually this accumulation of certain data or the formation of certain manifestations, or the way one is thinking or the way one is feeling—that all of that, having become completely subjective, has not enabled Man as yet to free himself in a natural way from that kind of bondage. And then he starts to think that perhaps there is a reason for that; and that the limitations for Man are not in him but that they are because he happens to live on Earth, and

that Mother Nature is not interested in the further evolution of Man because Mankind is needed for the maintenance of Mother Earth as She is and as She has to live.

Again, this brings up the question of cosmology, and again I say, “Let’s not talk about that”—some other time maybe, but not now. It is interesting to find out that a person, when he keeps on living, that gradually his limitations become apparent and that after some time his interest wanes and he is no longer able, even; not only because of old age and the defects of the body, but that his interest in his mind and in his particular solar plexus or in his feelings, that they become many times already satisfied—and too soon—and he doesn’t want to make any particular effort except in very exceptional cases. And it is for that reason that Man, having only ahead of him only a certain length of time to live and still wishing to evolve as well as he can on Earth as long as the conditions are given to him, that he needs a certain way by indicating how can such a reaction be speeded up.

Work on oneself functions as a catalyzer of a certain chemical process in which the result can be reached in a shorter time, provided the conditions—the temperature and the pressure, surrounding the material and all that what enters into a reaction, a chemical one—is then present in the best way and that the proportions needed for that kind of a combination are conducive for the catalyst to function.

When a catalyst starts to function it does not change its own property ... properties, it is only the presence of a catalyst to a reaction which will influence that particular condition in speeding up the velocity. It is exactly the same with the creation of ‘I’. It is exactly the same as with the creation of a ‘presence’ to oneself. The creation of ‘I’ is a little bit more mentally tinted, the creation of a presence to oneself is an emotional quality. In the presence of an ‘I’, if I create it the reason for wishing to create that is simply that I would like, during my lifetime, to have a guide in order to prepare myself for death in order to become, if there is that possibility, a ‘Man’ in the better sense of the word—a real Man: who, then, can function already on Earth as if he is free from Earth—and that if his physical body dies, that the possibility exists of the continuation of his life in another kind of a form.

This particular mental quality that we have called now ‘Objective faculty,’ is created on account of the wish for Man to be free, and it comes from his emotional state. It comes from the realization that everything as exists is not enough for the satisfaction of obtaining freedom, and that Man when he lives and is interested in a variety of different ways of how to apply this and

that—that his interest is philosophical or religious, that his interest may be scientific or artistic—it doesn't really matter very much. Because each person comes at a certain point to the realization that he cannot go any further even if he wishes with all he can and that the conditions then perhaps could change, and he looks for a change of condition and then finds himself again in the same kind of a condition regardless of the change of circumstances.

This, of course, one need not believe, and anyone who still believes that Earth will give him the possibility of freedom is really asking for an impossible thing. Because that what happens to him on Earth, and what is his subjective thinking and subjective feeling, will never create for him Objectivity. And Objectivity, as definition, is the only thing that would free a Man from Earth. One can say one can wait until one dies and then take a chance, and of course many religions are based on that kind of a concept; so that we don't have to do really anything on Earth, than only to pray for the possibility of going to heaven and then hoping that if one's life is nice and kind and if one has not made too many mistakes, that God will be kind enough to send you to the Gate and Peter will open it for you. But, you see, when a person starts to think about that, it becomes a little infantile to have such concepts, still, for a person who is growing up and also a person who wishes to do and is not lazy, and for that reason he doesn't want that kind of an easy way of leaving it to someone else to do the work for him.

A Man, when he wishes to develop his character, has to find out for himself what he can do, and as long as he is dependent on anyone else or on any kind of a condition or on any kind of other object, he is not a Man. Because in him there is the potentiality of a full development. Only, he has to know how. If one follows religions and is interested in a different way of life dependent on where the people lived and who wrote, or who lived or whatever they said—what kind of dogma they made, what kind of organization—what kind of doctrine, what kind of life was represented in such a doctrine. What is there that one can find actually as something that can be of help—that is, help for the total Man, not help for a little part of him. Because Man was born a Man with three centers, and although it may be very delightful for a person to go in the direction of yoga or in the direction of a saint or in the direction of a fakir, he ends up not by being a Man but being one part of him completely mystical or connected with God, and the other parts of him are atrophied, or at least one has not paid enough attention.

The reason why Gurdjieff starts to emphasize the necessity of an 'I' is simply that an 'I'—as conceived and perhaps as created and as being fed, gradually becoming then a totality of

something as an entity representing Consciousness and Conscience—that then a Man who has this ‘I’ has a guide for future development of all three centers. And that the centers then should develop simultaneously, and not one after the other, so that there could be produced a certain harmony between the centers by the mere fact that all of them become active at the same time.

So, one must look at the development of ‘I’ in the first place as a mental function, but then immediately taking on a relationship towards the other centers; and we say this by saying ‘I’ has to have ‘facts’ about my behavior. So therefore if this ‘I’ could Observe me as I am and could accept me as I am, then I would have truth about myself without interpretation, without any particular association on the part of the rest of my mind, without any liking and introducing a feeling, but have pure knowledge giving me the pure truth, and then this self-knowledge could become reliable.

But, you see when a ... the mind in that little section assigned to the possibility of a development of one’s ‘I’ starts to function in that way and we call it ‘Observation’—also not a very good word, ‘Awareness’ is better and perhaps this state of self-Consciousness which would be the state of a fully developed ‘I’, could be considered as a state of being Awake in distinction from that what is half awake and half asleep—that *then* this Observation process—and we’ll simply use the term now for the time being—indicates only an Observation of that what Man is as he behaves on Earth and records, then, the facts of such existence; that the assumption is that when ‘I’ can continue to remain in existence, that that what is needed for this ‘I’ is a continued Impartiality regarding that what is being Observed, and also that the associations have to be eliminated and for that reason a Man has to record that what exists at the moment when it exists and at the same time recording it.

In that sense, that what is ‘I’ lives in the present, and not in the past or the future. Because the functions of the present mind, as Man now uses it, is dependent on the anticipation and on that what becomes the past. It is that what is future for him which, of course, when it comes becomes present ... and for one moment is present, and then goes over into the past and can be recalled in memory. And of course such facts are remembered every once in a while, but when they are in memory they are only facts which have gone for one moment through his present. And, our present mind is not capable of recording a moment when it happens; this is a function of an unconscious mind or a subjective mind, and this is one of the reasons that one wants to introduce something that could function in a different way and then give a Man facts which are

at the present recorded. And in the ‘present,’ we mean now that that what is functioning is free from all the different rationalizations or conditioning processes of the ordinary mind, which are subjective and which belong to anticipation of the future and a recollection of the past. About that one can also quibble a little, because one can say that there is of course a recording at the present time. At the same time, if such recording exists, it is not free from the feeling.

One must carry out a certain kind of research in that direction; because nothing of this kind should be taken simply because Gurdjieff happens to say it; this I would call simply the ‘beauty’ of this kind of a language and this kind of a description of a method, is that each person wishing to grow up and Work on himself has to verify the truth of the statements made, and that nothing can become truthful for a Man unless it has been verified with his own experience.

The experience which Man receives by means of this kind of Work, is that the ‘I’, if it could exist or could be maintained as a result of the wish of oneself—I say again a ‘sincere’ wish—that then this ‘I’ could continue to Observe the behavior forms of the physical body; and that constantly the wish being present, there would be a kind of a rotation between the mind and the physical body and one’s feeling and that that could be described as a ‘dynamic triangle’ into which the three points are represented by the three centers, and the totality of the triangle describes the process. This question of a three-unity; of that *that* becomes, then, for Man a totality of himself is an indication of the possibility that whatever may be acquired as a result of an intellectual function now functioning in an Objective sense, that that then is of use to the other two centers, and this is what I meant by the simultaneous development of all three centers.

The question, now: Why—this Observation—of the physical body only. It is only the beginning. When ‘I’ as a little entity starts and perhaps is nothing else but a representation of one or two cells which then I say on account of my wish I want to ‘endow’ with the possibility of true Objectivity, that then even I do not know what takes place. Because when my wish, deep as it may be and sincere as it is, is still subjective as a wish and now I wish to create something that is Objective, and *how* can I produce this. The question is, when I wish sincerely, I then create something in the manner ‘as-if’ it is Objective; and then endowing it with certain possibilities that if it could start to function, that what is the ‘as-if’ condition of the ‘I’ in the beginning will be changed as soon as it receives facts about myself which are real. And this is how gradually this ‘I’ will be created and then could become an Objective something which, when it is continued ... when it is continued to be fed, will continue then to grow.

The concept of 'I', of course one has to be quite clear about it and it is extremely difficult to conceive of it. Because, what is this that I call a mental capacity functioning, now, in an 'Objective' sense. When I know a little bit about my brain and I know that certain facts are registered, I have to use a special word which I call 'Awareness' in order to distinguish it from thinking, because my thinking process is linked up with my subjectivity.

Awareness we define as something that is purely Objective, but then in the growing up of this 'I', how can I conceive it. And of course, as usual, I will consider it as if it is like a man or a person, or something that has a certain form, or something that has attributes which I call also a 'feeling' or a 'mind' of its own, or the registration of that what I say this takes place in the 'I', and the wish for this 'I' to become then of service to the person who has originally created it, and then the function of such an 'I', as it were, coming down in 'Benevolence,' wishing to help the condition in which Man finds himself as an unconscious ... in an unconscious state, trying to 'teach,' as it were, what ought to be done, in the presence of Objectivity *and* subjectivity, to indicate that what has more value and is more lasting and permanent. It is really a strange kind of a concept: That first something is created as if it is outside of one, and after some time, when it has reached a certain form of maturity and can stand on its own feet—and again I use that kind of a concept—as if it is a personality with which I become familiar.

But it is exactly the same as I may say, "God can be with me," and I imagine God also to be as I am. And it is, of course, the opposite—I am created in God's image. But I say that God is created in my image and I don't get any further, as far as I am at the present time, because my mind is limited in such concepts. And the only hope that I can have—that is, if the mind could develop in an Objective sense and become free from the criticism of the Earth and take the Earth for whatever it is as it is, and take myself for whatever it happens to be as it happens to be without even explaining its mechanicality but leaving it alone and only serving ... having this, my body, serve as an object for Observation—that then there is a possibility of a process taking place which has characteristics of what I now call 'Objectivity.'

I do not know how Objective it will be in the beginning, and only by verification can I find out that that is really comparable to a certain state in which something has taken place and that, then, that what I experience as a result of this kind of Work on myself is that as if at such a time I realize I am free. And when I say I am free, I mean by that that something in me apparently is freeing me, and that the influence of this 'I', which is created in the image of God is of course of

a higher level, that then the mere presence of that with me as I am, will start to affect me in my state of unconsciousness.

My hope, then, is that by the continuation of feeding this 'I' and making it an entity which becomes worthwhile and valuable to me, that then gradually the presence of that 'I' with me as I am will enable this what I am to grow out into another kind of a form. One simply says that the personality as it happens to be on Earth could become a real Individuality, with freedom on Earth in which the three centers have developed to the fullest development that is possible for them; and we call them three 'bodies' existing, and then the 'I, representing that what is first intellect, that what becomes one's Conscience, and finally is expressed in the form of the Man as Will in doing what has to be done.

The question, then, is if 'I' needs in the beginning a very tender care and if it is necessary not to overfeed it, and if it is necessary to know how to feed it so that it won't die right in its infancy, one has to be extremely careful that that what is given to it can be digested. And for that reason, one says "I will start with something where it is a little easier for the little 'I' to become Objective to, and Impartial." I say if I take the behavior forms of my body, I am 'not involved' primarily in certain behavior forms because they are already so automatic and my mind sometimes, in habits of such behavior, is really not concerned any longer. And therefore when I now say, "this body walks," I would like 'I' to be present to that and Observe the walking of the body without making any statement about how it likes the way the body is walking. The purity of such a cold fact, which of course is necessary for the development of an intellectual function which is pure function intellect, is simply that at that time when such a fact is recorded, the 'I' is collecting facts about myself; and that afterwards when 'I', in its Benevolence of its own, wishes to help me to overcome difficulties in life, that then the presence of such 'I' will develop a Conscience in myself because *that* is what I need as a form or wish, now developed into the possibility for further growth. The wish continues constantly—the wish for that what could be present to one in one's life, if that could be made.

And the whole problem is, how can I make it. How can I, daring to introduce something Objective or even in an 'as-if' imaginary condition hoping that it would become reality for me, how can I now create it and sustain it in a surrounding which is, of course, not only foreign but has animosity. I start as simple as I can by the behavior forms of the ordinary physical body, and I would like this little 'I' to become Observant to that; and I simply say the movement of the

body, or the way it happens to gesticulate, or the way it has a voice which is being used, or an expression on one's face, or that what is the posture of the totality of the body. Those are five little things that belong to the behavior of a Man as he walks on Earth and lives, and also such things can be noted by someone who happens to look at him. There are other conditions which are a little bit more of his inner life; and muscular tension, for instance, is one of them, nervous tensions of a certain kind also, breathing to some extent, every once in a while blood circulation. Those are things that of course belong to behavior forms, and a Man will know for himself that he has them—it's impossible for someone else really to have any judgment about it.

side 2

It is quite sufficient for 'I' to have a little part of oneself, because all that is needed is an object so that an Observation process can go on. When one starts with behavior forms of the physical body, it is not that one doesn't want to be present to the totality of oneself as a personality. Because that what is important in Man is his thoughts and his feeling process, and not primarily the execution of it in the behavior. He is interested in the way he thinks, he is interested in why he feels what he feels, he is interested in facts about himself belonging to what you might call his 'real' life and not necessarily this ordinary physical body that happens to appear on Earth. He is interested in the development of such forms of thought and such forms of feeling. He realizes that that what is needed is freedom from subjectivity, and that when Man has an 'I' and then would like to Observe that what is an emotional state or what actually is emotionally taking place as an emotional fact, that then it is difficult, when the little 'I' is still very small, to remain Impartial to a condition which is hundred percent partiality. And in exactly the same way, if I try to Observe, with the little 'I' not developed as yet, a process of my mind which is of course filled with associations and which rationalizes and finds a word for practically everything that is a concept and which is so used to putting things in a pigeon hole and use it for memory purposes, that then the little 'I' trying to Observe those processes *never* will be free from either the past or the future. It will always remain a personal interpretation, and the present cannot be present.

So this is the reason to start with the manifestations of the physical body. And when the 'I' is full grown, there is a possibility that by association with that what is Man in his subjective forms on Earth and which process in the development of 'I' after the Observation is called a 'Participation' in the activities of unconscious life, it means there is the presence of this 'I' to that what is taking place and that then a Man's Conscience will be developed because of the wish

on the part of the 'I' actually to help the growth of a personality into becoming a real Man.

This is one way of looking at it and I call it, it is a little 'intellectually' tinted. The other way, emotionally more or less, has to do with one's feeling center; and a consideration of the feeling center not being complete and still being dependent on the ordinary nerve nodes here and there spread over the totality of the physical body, the solar plexus functioning in a certain way sufficient for feeling, Man has to start to realize that that will never get him anywhere. Because his feeling center is primarily interested in the functioning of Man as he is, for himself on Earth as he behaves; and that gradually the accent of his feeling has to be placed on something outside of himself—the recognition of life in other Man, the totality of life perhaps considered from the standpoint of Man praying to unity with God, or the realization of life as being endless—and that what is the question of eternity must enter into a feeling of a Man if he wants to find his proper place as Man should be and become, in his further development, in an evolutionary sense. It simply means that one's feeling has to become deepened; and we call that an 'emotional' state in which the accent of his wish is not selfish any longer on *him* but it is including, then, I would almost say 'love of Mankind,' or at least a love for others or for other conditions or for other forms of life like plants and animals, and ultimately a love wishing to be devoted to that what is God—whatever his God is for him as a higher form of living—living on a different, higher level of Being.

This kind of a change in Man, when he becomes much more let's call it 'universal,' much more able to see the world as a whole, to see himself as he really is as a little speck of dust, maybe; or perhaps can consider himself in all sincerity as that what just happens to be a human being like thousand others, or as a little unit belonging to the totality of Mankind and which we call 'Organic Kingdom' in which Man fulfills a certain function and is nothing else but a cell belonging to the body of Organic Kingdom.

Whatever the concepts are and whatever the relativity is that one is interested in, the fact must remain that Man must learn to have a true position of himself in relation to the totality of the cosmos. He may not understand it, but he may know that he fulfills a certain function on Earth and that the Earth fulfills a function in the solar system, and that the planets belong to our solar system and that the solar system we are familiar with fulfills a function in many solar systems of the universe including further and further—the Milky Way and that what one calls the 'Sun Absolute'—that Man in his own state represents a solar system of his own. So above, so

below. That a Man considers that what he is at the present time—you might almost say ‘inferior’ as it is because it is undeveloped—still, in the state in which it is unconsciously, already representing the possibilities of what might become; in which his physical body represents the Earth of this little solar system of Man’s own kingdom, in which his feelings are the planets, and in which the consciousness that he calls his ‘mental functioning’ at the present time, is the Sun. But that Man, as he is now, is completely topsy-turvy; because the physical body is the more pronounced, predominant feature of his solar system, and that his mind really does not know sufficiently how to function. With other words, the mind is the servant and the body is the king, and the possibility of changing would be that the mind could become real Consciousness, like a Sun shining and maintaining, and that the Earth—that is, his body—could become the servant. The process of wishing to develop, and develop Consciousness and Conscience, is to put the physical body in its proper place.

The question, now, of the planetary states, which are feelings and emotions for a Man. That what a Man wishes and what he wishes to become and that what Man wishes to use, and to what extent this particular place of the planets now being fulfilled by the different forms we know by name of Mars, Jupiter and the rest, is now represented by certain states in Man in his emotions and feelings. And that they are, in many times, not complete—we also know. We also know that there are certain forms—not planets but called ‘planetoids’—which are still distributed in parts of the universe, and that the aim of such planetoids is to become a real planet and unite. That what is taking place in the physical body of a Man is a certain form of feeling here and there distributed, and that their aim would be to return to the proper place where they originally were when a Man was young and small as a baby, and because of education the feeling center has become too much part of the physical body.

The process that one becomes interested in, is to give to that what is feeling center the proper function; in the first place of wholeness, of an entity, and in the second place a proper place where it could operate from. These are two processes, and they will form in Man an emotional state when he has the real wish for development ... and when, because of the presence of ‘I’, he can acquire a Conscience. The place is moved from solar plexus to one’s heart. The functioning of his emotional body—which we call ‘Kesdjan’—is by means of certain attributes and conditions partly created by ‘I’ when it is functioning in the brain, partly by the wish for the conversion of that what is Consciousness into Conscience, partly by the fact that ‘I’, as being

created in an Objective sense, becomes sensitive to the receiving of forms of life which comes from a higher level. And it is in this direction that the second so-called 'method'—a little bit more emotional—can be explained.

Man, in his search, wishes something not of this Earth but ... wishes to become that what he, in his conception, believes God to be. It doesn't mean that it has to be so deep for him. Because he doesn't know enough about the totality of all God; he doesn't know, and he has no idea—and certainly no experience—of Infinity; than every once in a while a certain moment of existence in which he then realizes, when that is there, that everything seems to stop and it is as if time has stopped, as if his functions have stopped and nevertheless such a Man was Aware of his existence. It is only in such moments which one does not forget, that one realizes that Man is capable of having an experience of Objectivity, and it's only for that reason that Man, believing that such an experience is possible, that he has the audacity to try to find out how to reach it by means of certain ways in which he then Works in order to accomplish that kind of a result.

In this particular way, when a Man realizes that he is part of a totality of something and that perhaps at the head of that—or all through it, or infinitely Omnipresent everywhere and always as God is and must be and ever-existing everlastingly, endlessly—all such terms simply mean that Man in his present form is not capable of even understanding; but that he knows that something must be done in order to take away this form and to free life, and for that he implores; he prays for a certain help and he hopes that at certain times in his behavior forms something could be present which could remind him of his holy aim.

This question of the presence of God with him, is another kind of a way of seeing what a Man ought to be if he is in the presence of such a higher form of Being, and that then his behavior form should be adjusted to that what is becoming for a Man to live in that presence. Because that what is God, then, for him not only is a loving God, but it is a God which has a very definite idea of how things ought to be, and, when something is not quite right God in His cruelty but in His justice, will tell Man what is not right. Because one of the functions of that kind of entity is also Impartiality, his judgment must be right. This presence that I wish of an emotional kind I want to be Impartial to me, and at the same time I want it to be just, at the same time I want it to be free from all kind of connotations, I want to have any association dismissed, I want this present to me to be as if already that what I should become.

This is another way, but it is a little bit more difficult. Because, how can something that I

wish, like an intuition to be present to me without having gone through all the different rigmaroles of my intellectual center capacity and thought processes. How can that as an intuition become of value to me when I cannot even describe it, and how can I attribute to that what, as the result of such a sincere emotional wish on my part, how can it become Impartial to myself. This is the greatest difficulty; and at the same time, certain concepts can come to one's mind direct from one's intuitive knowledge, and that can give one the necessity of how one's behavior could be looked at from the standpoint of His Endlessness. In that sense I say it is a 'more difficult' process; but it is a process at the same time that will give one such truth that need not be verified any longer, because the totality of a person who then experiences that, experiences it with his whole entity.

The question, now: Where will it lead. Because if I continue to try to Work, if I continue to try to create conditions if I can; if I continue to live in ordinary life, if I remain unconscious in my existence as personality, that what is needed is the creation of something at the same time while I am living unconsciously, that then something also—as it were, 'parallel'—will function in an Observation process, running parallel with me and ending, in those two parallel lines, into Infinity. And this is what I wish.

But in the beginning, how much energy is represented by my real wish to create that kind of Objective entity. How can I divert energies for two different purposes. It is a problem. Because I am engaged and identified with my ordinary life. I am habitual. I am mechanical. I have momenta ... momentum—that is, a definite something that continues because it has been set in motion. I cannot always stop it. I cannot stop my thoughts. They are needed for the maintenance of myself. I can make them a little bit more functional. I can Drain myself; I can relax, I can intentionally relax, I can actually produce an object that is, you might say so 'low by the ground' that the activities of the three centers are almost nothing. I cannot eliminate them because they have to remain alive, but it could become an object a little easier to Observe.

I have to place this kind of idea of a method of Work in my ordinary life. And again, where will I place it, and what hope is there for me to be able to maintain it. This is the problem for each person who wishes to want to Work. Each person has to find out how simple the method can be described and how extremely difficult it is to apply it. And then one has to be sincere, and one has to be truthful. One has to know and realize that that what is received is many times as a fact not entirely Objective, and how constantly one's ordinary mind will tell one

that certain things are not entirely necessary and that the ordinary mind is capable of producing the same thing.

And again, this is subject to verification. Because facts that are received in an absolute sense are also, because of the mental functioning of the brain, received in one's memory. The facts that are received in ordinary life in an unconscious state also become memory. There are certain ways by which such facts can be compared. This, again, requires a serious attitude, perhaps a form even of contemplation; in any event, a form in which a Man can be by himself, and when he is by himself and not disturbed he may be able to come easier to the truthfulness of what is of more value: That what is pure as an intellectual fact *or* that what is a little bit soiled because of the influences of other centers. And of course there is no question when one has to choose between the two facts and when one has in mind the wish to grow, that one must select the absoluteness.

But again, this is necessary to be verified. Because if it is not really right for a Man, he cannot use it; and maybe at times he is not interested in actually going through that trouble in trying to make them, as it were, 'absolute,' and is satisfied with a little bit of a relative self-knowledge, and particularly when the emphasis for his life is more and more on that what he has to perform on Earth, or maybe that the conditions are such that the amount of energy required for ordinary unconscious existence is so large that there is very little left for the wish to grow.

So the motivation for wishing to grow has to come much deeper, from the realization that what a Man is in reality. And then Man tries to find what is really his reality, and he says "It must be not on the surface, it has to be in certain forms of my inner life." I say it must be more 'essential,' because that is really ... if I had a choice I would like to live. Because then I need not be as much disturbed, and also that what I then possess will not be so easily taken away from me. And one hopes that in one's essence one is not as mechanical and that one need not immediately react like I do on the outside—as if my behavior forms is simply triggered off because someone else sent me an impression, or I received one to which I react and there is no activity on *my* part—and whatever are further the processes of discussing with oneself what is really important, the road will lead towards one's inner life and through one's essence, and the courage is demanded of Man to try to find out his central point of reality.

We call that 'Magnetic Center' of Man. It is the point in which the point of gravity where he lives in his life and where he is at the present time, the possibility exists of something

remaining of eternity in the life of Man with which he was born and which has been covered up—first by ordinary affairs of essence, gradually by all the layers of his present culture—and that what a Man now represents to the outside world are only three different parts: One his surface, usually his behavior; the second his essence, that what is really meaningful to him; and the third his Magnetic Center, in which all dimensions have disappeared. This is the truth, the point for him, and the search for Man is to find out what is this that is life. And, his search for that form of life has a definite reason; because if that is his life in reality he wants that to be set free and he will not care about all the little forms of life which are represented in different cells of his physical body.

He becomes interested in that what is essentially essence. This for Man is the holiest of the holiest, of that what is the temple of his life. That what is his Being, he wants to find this. He has all kind of philosophies about it. He hopes to reach there a certain state. He also hopes to reach something else of the universe. Sometimes he hopes that in the deepest depths of his heart he will meet God. It is that part of him, which is really not a part because it's only a point ... it is something without dimension because it cannot be put in any dimensions. That what is eternity cannot be put in a form for eternity; it is only temporary ... but this what is in Man is the reality of his life which has been given to him at the moment of conception and which ... *for which* he became a trustee and which he has again to deliver when he dies of this Earth or when he fulfills his Karma in the totality of his life span, wherever it may go.

It is this search for one's Magnetic Center in which one realizes what is life for Man, and it is on *that* basis of that what one then tries to 'conceive,' as it were, in the form of the creation of 'I'. Because those are the two things that could become for a person more absolute than anything else, and they become for him the replica of what he wishes, as a third possibility, God to be. And now he wishes, now, to create a relationship between his 'I' and his Magnetic Center so that with God as the third form of his triangle, he in that triangle can grow up to the top. The question: Between the line in his 'I' and his Magnetic Center—that what is 'I' entering into Man, that what belongs to his inner life in reality—the formation of a relationship between 'I' and this magnetic entity is the basis on which Man, as he is affected by his 'I' and affected by his Magnetic Center, receives from both a certain force which force is then directed away from Earth. This is the process of development as it would take place; because, it is in this verticality of the line that Man can reach the possibility of a higher level; and the line will point in the first

place towards the Sun; and in the second place it will proceed, through the Sun to that what he believes is God, as tri-unity; and then it will proceed to the totality of all life existing as Infinity.

This is the aim that Man should have in his life for the realization of what ought to become of him, and for that reason he wants to Work for that kind of salvation; so that in the process of building a Soul there is a possibility of the continuation of his life as he learns to know it; because of certain Observation processes, that he learns to know it in truth. But it gives him at such a time hope, and he need not, then, any longer look at all the conditions which are deleterious or obnoxious to him. The acceptance of himself in the way he is, that what he is in the presence of that what is a replica of God to the best of his intentions created, will help him gradually to change this unconscious condition into a Conscious one. That what Man is now in an ordinary, half waking-sleeping state can then become a self-Conscious state for a Man in which he dares to face more of the truthfulness of his God.

I all the time use that word, because it is a concept I feel you cannot get away from—from any person who really is deeply interested in the condition of his life as it is now on Earth and who realizes it and when, with the acceptance of that kind of condition, he takes a responsibility on himself to see what can be done, and not to leave any stone unturned. And although he may go into many different directions and not always be able to choose what direction of religion he would like to follow; but that *here* there is a chance of making that kind of a religion your own, and you don't have to go to Thomas à Kempis or whoever it is that appeals to you, and that you don't have to believe what ... what Kant or what someone else of the philosophers will tell you. You can within yourself create your own knowledge; of course, by means of that what is the wish to be set free on the part of Magnetic Center, which you can call for yourself your own God so that you, then, become a part of a totality of a universe in which you have a certain place.

But, your Work is your own. Also that what you have to learn: That you are nothing else but a little speck so that that what your ordinary little wishes are, are nothing compared to the wishes which must be placed on you in order to fulfill a function of a different kind at a different level. Man becomes part of something that is much greater than he is at the present time, simply because he starts to realize how picayune and how small he is. Again, in the presence of that kind of an entity which he calls 'God' and with which he, at moments of great sincerity, wishes to unite, that his proper attitude then should be not that what he thinks and feels and wishes, but that he hopes in his state of Objectivity to be the same of what might be called 'God's Will' for

him, and that this prayer is constantly, “Not my will but Thine,” and in reality meaning it; and then becoming, in that presence of something that he wishes to create and for him becomes real creation because it means for him the possibility of using it for a different kind of a purpose which is not his own selfishness on Earth, that then in that creation he finds his proper place as Man should try to find in his search for that kind of knowledge on Earth.

It’s a question, how long we live. It’s a question of what is meant by living now. It’s a question of understanding that the physical body will die. It’s only ... also a knowledge that I don’t know. It is that what I discover gradually—how little there is that I do not know and that I then could know, how much there is of course I will always remain ignorant of—and that it is necessary to realize that the instrument with which I live is still not sufficiently developed and that Man has to have a task of developing it, and that he hopes in gradually making this particular instrument a little finer, that sometime he will be able to distinguish the different colors in the spectrum when now only he sees the Sun in totality.

The problem for Man of course is so many-fold. The problem of his life keeps him... All the different things of his attachment, all that what is his unconscious state, all that what he must do because he has to do it in life on Earth because of economic conditions and because of upbringing or because something that has not as yet been to him, Man does not realize that he has to save his life. He believes he has it. He believes sometimes he will lose all when he dies. And to give a person hope that it is not necessary—not even in this life—to die during one’s lifetime, that then the stimulus can start of wishing to Work on oneself. Gurdjieff calls it a ‘duty,’ a responsibility of Man as he should be, based on the realization of an Impartial criticism of the life of Man as he is living it now on Earth.

There are many things connected, of course. It is impossible, in an hour and a half or so, to say enough. All one can do is to touch on a few aspects. And it is not a question of making a long lecture out of it. There is enough for you to see that something is given for anyone to take. If you take it, depends on your state. It depends entirely, I call it, your ‘seriousness.’ It will also depend on your dissatisfaction with your ordinary life. It will depend on your wish to do something about yourself. It will depend on the degree of your smugness. It will depend on the degree of your Hasnamussian qualities. It will depend on your prejudices. It will depend very much on how lazy you are.

Because these problems are not of this Earth primarily, but they will reverberate on Earth

when one is already living in Heaven on Earth, or when Heaven is within one. One will be able ... if one wishes to understand certain statements which you can find in the Bible, which you can find in Upanishads, you can find in all kind of mythologies, which you can find in primitive religion, which you can find in folk lore, which you can find in certain poetry, which you can find in certain aspects of science, which you can find really in the development in a religious sense of that what is the meaning of Man in the universe, which you can find in the expansion of the universe as it is now and which you will never find by means of certain things which you add to yourself in the form of drugs to produce a cheap sensation. I don't want to talk about that and the dangers that are involved in it. If you are to some extent interested in such things, you are playing with fire and you don't know where it will lead you, and you're entirely on the wrong road if you think that you will reach Consciousness, even if at times you have a little glimpse of being high.

This kind of Work requires an honest attempt for which one works. And to the extent that you Work, to that extent will you receive. If you are lazy, you will die like a dog in unconsciousness. If you wish to Work, you can die like a Man. If you want to Work, you may have a chance to find out what is your real Karma. Maybe you have a chance to understand yourself as a type. Maybe you have a chance to see what is needed, for such an astrological type, to have the Sun as the center and not the Earth. Maybe you will be able to understand what it is to eliminate the conflict between a process of mind and a process of your heart. Maybe you will understand how it is possible that a Man in unity, making himself One as an entity becomes an image of God as God is: In totality as Oneness. Maybe you can understand why certain things happen on Earth. Maybe you will learn how to deal with the condition in which you happen to live. Maybe it will give you insight in that what you really are, and maybe—if you can accept it then—then in the presence of an 'I' to you as it may be developed, there is a chance that something will flow over into you, and that then in that you will find the answer to many problems which now I hope—and I hope there are many of them—bother you: Problems of life which are insoluble; problems which you have not as yet put on the shelf and let gather dust; problems that still remain alive in you and which poke at you every once in a while, and I hope problems which will not allow you to sleep.

A Man must be Aware and Awake. A Man must not allow himself to accept conditions of Earth as final. A Man must realize that there is a purpose for him being born on Earth and that

there is a purpose of having something that he calls an ‘experience of his life’ which, for him every once in a while, becomes comparable to the experience of Infinity.

A Man must learn to know himself ‘everywhere and always’—this was added to the Oracle of Delphi at the temple. Whichever way one wants to look, in whatever direction you have to go, wherever you will find yourself in whatever condition you must experience—all the different aspects of life—that Man can remain a Man and always will know, because of his understanding, that what should be done and to realize that what is the condition in which he happens to live and which might require, on his part, a knowledge of how to apply that what he can do. That he is flexible enough to adapt himself to such conditions because in his life, by trying to build his ‘I’, his ‘I’ could become the controlling factor; so that then on the direction of that, a Man in his lifetime now with his Consciousness reached, with that what is his Kesdjanian body fulfilled and the freedom of that what is his ordinary physical body, his body having become a servant for that what is now King in the Man’s mind and that what is the Queen in a Man’s heart. This is really the picture that Man should have of his own solar system, and he should strive ... he should strive for the knowledge, first to know how to become a Man—what is needed—and then applying it as a duty because I would almost say, and this time quite definitely religiously, God ‘demands’ it of you.

Perhaps you have questions. Perhaps you want to read. Perhaps you want to think. Perhaps you want to do something about it. I advise you, I really honestly advise you this is more important for you than anything else—*anything* else. It has to do with your inner life. It has to do with your reality. It has to do with that what is important so that many, many ordinary things you can just put by the wayside—they are good for certain purposes, to earn a little money or to be sociable or sometimes to have a good time. What will a Man give for the possibility of the development and the growth of his soil ... of his Soul—excuse me. That what a Man plants in the soil of his Being, that what he tends to because it is a form of life, that what he wishes for a little while to be destroyed in order to have a renaissance, that what he can build on what he is in an unconscious state and then leave it alone because he can move over to a Conscious state of his Soul, a body in which still Man can continue to live with his name attached and perhaps, you might call it, in a ‘spiritual world’ and remembering that what took place on Earth—that then his life might be extended, and maybe the help that he could give from that standpoint may be better than what he can do at the present time.

It is important, and the time is now and not later—not tomorrow, even. The way we live, the way the Earth behaves, the way civilization has grown, the way everything has developed industrially, the way Man has become lazy because of computers, because of little push-buttons so that Man does not know anymore what he should do and is hunting for a certain occupation, the way Man has lost in general dexterities to make things, the way Man has lost his pride in what was his own that he made but he is satisfied with a little *Ersatz* from the five and ten cent store—in plastic, most likely. When a Man is a Man, he stands up straight and he dares to look the rest of the world in the eye, and he knows that in that world there is a replica of something if he only could find himself. And then he turns to himself because he knows also that that what is the world outside will not help him. That what he reads will not help him. That what he feels will not help him. That what he enjoys is of no help, not even that what he suffers is of any help. It all belongs to Earth. It all is a development a little further than his subjectivity, and perhaps can allow to become a little finer in its subjectivity.

What is needed for Man is a growth away from Earth, and for that something has to be introduced which is entirely different. And that we call ‘Objectivity.’ That is what for Man, if he understands how there is a nucleus and how there are electrons and how there are different rings, that the division between one ring and the other is separated by a quantum. This is the meaning of a mutation when Man is used to a certain species generating—and generation after generation the same—all of a sudden a newness, a different kind, new property. This is the difference. When three component parts are put together and they form another unit in chemistry with different kind of properties, something was changed. This is the meaning of the second birth. This is the meaning the renaissance of Man. This is the meaning of the new life.

I only suggest to you to consider life seriously and to try to place what Gurdjieff tries to tell you in a very unique way and quite exceptional. And I assure you, you will not find it in its totality anywhere else. You will have to dig for it in different directions, you can then put it together more or less. You will not find it in this kind of a form. It is pretty complete. All and Everything contains all and everything; the only trouble is it doesn’t contain you, and that is the problem: How to make that kind of knowledge available to yourself, and how to change that knowledge in yourself, by means of Work, into an understanding so that that what you are can be lifted to a higher level of Being.

I may be back sometime in the Fall. I would ask you to try to keep such ideas, for those

who are living around here, in the back of your mind and really at times to consider the serious problem—how can you use them and are they of any use to you—that perhaps you can come to certain conclusions. Even if you wish to read, don't take Ouspensky. He doesn't know enough. Take Gurdjieff. That is the source. Never mind all the other little books written about it. Work is Work. It's in the book. That is the little Bible of Gurdjieff. That is what he gave to the world. He gave more than that, but that at least you can try to find out if actually it is for you. But, be serious; because if it isn't for you and maybe you have been serious then at least you can be at ease, but if it makes you uncomfortable then you are not through as yet with the problems of your own life.

Goodnight, everybody.

End of tape